Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, AUGUST 7, 1830. NO. 32.

ORIGINAL POETRY.

[For the Christian Register.]

HYMN FOR THE DEPARTED.

Peaceful rest, ye silent dead!
Rest, ye wand'rers, rest!
Quiet is the aching head,
And compos'd the heaving breast.

Clos'd the eye, and quench'd its light,
All its splendor now is past:—
Now the arm that brav'd the fight,
Unnerv'd, unbent, is weak at last.

For all the world give not one sigh,
All its grandeur is a dream!
All its glories swiftly fly!
They like mountain mists are seen.

Here, pilgrim, rest thy weary head,
From misfortune's rugged blast—
In thy last and lowly bed,
Earthly joy and grief are past.—B. M. F.

Haverhill, July 1830.

RELIGIOUS SELECTIONS.

BISHOP WARBURTON TO DR. DODDRIDGE.

In the last number of the Monthly Repository which has been received, we find notices of a THIRD volume of the correspondence of Dr. Doddridge, in addition to the two volumes, already edited by his great-grandson, and from which some extracts have already appeared. Among this correspondence, says the reviewer, we have letters from Col. Gardiner and his lady, from Farmer, Clark, Neal, and Warburton. From this last celebrated prelate and scholar, he gives a letter, which, when we consider the difference in the station and character of the two men, will be read with much interest.

"*February* 2, 1741.

"DEAR SIR,—I had the pleasure of your's of the 22d past, after a very long, and as it seemed, unkind silence. I did not hear of your illness, and am glad I did not till now that the same letter brings me an account of your recovery. I will, in my turn, 'force you to a speedy answer;' for I desire the favor of you that you would send me all the texts, in the Old and New Testament, which you know either to be urged by others, or that you yourself think have any weight towards proving that a future state was taught by the Mosaic dispensation. It will be necessary for me to examine those texts, and I myself can find so few in the bible, that I suspect the point I have to maintain prejudices me so as to hinder my discernment. This, therefore, will be of great use to me, and I do not know any one more capable of giving me this assistance. But, to shorten the trouble I give you, you need only mark the texts in a list, except where the inference from the text is so fine that you may reasonably suspect I cannot see it. The sooner you do this the greater will be the favor; nor need you mark who it is that employs each text in this argument, for I do not intend to take any particular notice of any one on this head. I am very confident your abridging the Bishop of Sarum's fourth Dissertation will be a very agreeable thing to him, for it is a favorite point with him. I have in the second volume had occasion to speak of the *prohibition* of cavalry, but whether in a manner he will like so well, I know not; though I think I have made it appear that the Israelites could never have conquered Canaan from the seven nations by human force alone, with only Infantry. But I give other momentous reasons for the prohibition, besides a manifestation of the Divine power."—"And now, dear Sir, I am to thank you for your friendly and obliging concern for my reputation. What you observe of that absurd account of my first volume in the "Works of the Learned," is exactly true. I believe that there never was so nonsensical a piece of stuff put together. But the journal is in general a most miserable one; and, to the opprobrium of our country, we have neither any better, nor, I believe, any other; and that this will never grow better I dare be confident, but by such an accidental favor as this which you design it. I altogether approve of the method you propose to take as to the abstract; and Robinson, I dare say, will not presume to alter a word: I am sure I would not; and therefore my seeing it before he prints it will be needless. I will take care you shall have a copy sent you before publication. I propose to have it out about Easter; and yet to my shame I must tell you, though it consists of three books, the first is not yet entirely printed, and that I have not yet composed the far greatest part of the other two. To let you into this mystery, I must acquaint you with my faults and imperfections, the common occasion of all profane mysteries. I am naturally very indolent, and apt to be disgusted with what has been any time in my hands and thoughts. When I published my first volume, I intended to set about the remainder immediately, but found such a disgust to an old subject, that I deferred it from month to month, and year to year; till at length, not being able to conquer my listlessness, I was forced to have recourse to an old expedient—that is, to begin to set the press on work, and so oblige myself unavoidably to keep it going. I began this project last year, but grew weary again before I had half got through the first book; and there it stuck till just now, when I set it going again, and have absolutely promised the bookseller to supply him constantly with copy till the whole volume is printed, and to get it ready by Lady-Day. So that now I hurry through it in a strange manner, and you may expect to find it as incorrect as the former, and for the same reason. Yet I had resolved against serving this volume so; and still my evil nature prevailed, and I find, at length, it is vain to strive with it. I take no pride, I will assure you, in telling my infirmities. I confess myself as to a friend, without any manner of affectation; and that you may see it is so, I would not have you think that natural indolence alone makes me thus play the fool.—Distractions of various kinds, inseparable from human life, joined with a habit naturally melancholy, contribute greatly to increase my indolence, and force me often to seek in letters nothing but mere amusement. This makes my reading wild and desultory; and I seek refuge from the uneasiness of thought from any book, let it be what it will, that can engage my attention. There is no one whose good opinion I more value than your's; and the marks you give me of it make me so vain, that I am resolved to humble myself in making you this confession. By my manner of writing upon subjects, you would naturally imagine they afford me pleasure, and attach me thoroughly; I will assure you, No! I have much amused myself in human learning to wear away the tedious hours inseparable from a melancholy habit; but no earthly thing gives me pleasure, except the ties of natural relationship, and the friendship of good men; and for all views of happiness, I have no notion of such a thing but in the prospects which revealed religion affords us. You see how I treat you, as if you were my confessor. You are in a more sacred relation to me; I regard you as my friend!"—P. 529.

The following concluding remarks are by the Editor of the Repository.

This ingenuous, painful confession leaves us in no disposition to censure or to make invidious comparisons; but the promise that "the meek shall inherit the earth" recurs to us when we observe the contrasting overflow of joy with which Dr. Doddridge's life was blessed. The springs of feeling were with him near the surface: they gushed out to every touch, and there was a sunlight which played on them forever. He was too humble to grasp at a large share of human blessings, and too gentle to struggle with the jostling crowd; yet through that very humility and meekness, all things were his.

PUBLIC EXECUTIONS.

We copy the following remarks, suggested by a recent scene of this sort in Glasgow, from the Christian Pioneer of June last, which we have just received; cordially concurring, as we do, with the writer in his views of the bad effects of public executions, and especially of the course, which is sometimes pursued in the religious instruction, and indeed the general treatment, of condemned criminals. Nothing can be more revolting to all just views of religion, and nothing tends more to defeat the ends of public justice, than to exhibit them, as in this case, exulting in the certainty of pardon, and going to the gallows, as if it were the sure path to glory.

One of those scenes so disgraceful to a country calling itself civilized, has occurred in this City during the last month—a public execution. We regard such scenes as pitiable exhibitions of human imbecility, evidencing as they do, that legislators still consider the best guardian of the public morals to be the common hangman, and the best means which enlighted society can furnish him wherewith to insure its virtue, the halter.—We regard such scenes as a fearful outrage on the precepts and the spirit of Christianity, and as a usurpation of the prerogative of the sole Lord and giver of life, that gracious and everliving God who desireth not the death of a sinner, but had rather that he would turn from his wickedness and live.

Even if the propriety and the lawfulness of the punishment of death, for the commission of crimes against the security and property of society, could be proved, yet does it seem to us, that nearly the whole expected benefit of such a punishment is destroyed, by the degradation which Christianity undergoes on such occasions. If the dying memorial of the Saviour's love is to be prostituted, as a passport to secure heaven for those whom earth cuts off for crimes of deepest dye—if the gallows be thus made the stepping-place to the rewards and blessedness of eternity—if the dying words of the first martyr to Christian truth and righteousness, are to be deemed the appropriate language wherewith to grace the malefactor's exit—if at the close of a life of iniquity, heaven be declared to open its sacred and stainless portals, instantly to admit the guilty, because, when the opportunity for crime ceased, its practice ceased also, because, when power was wanting, no crime was perpetrated—if a few tears of *asserted* repentance (for how can repentance *in such cases* be indubitably manifested to man?) be thus efficacious in washing out the dire and dark records of past atrocities,—could a greater contempt be thrown upon virtue? could the bitterest scorn point its barbed arrows more fatally against holiness? could unbelief cast a grosser slur on the purity and sanctity required by the gospel of the sinless Jesus?

The individuals executed in this City, the last month, were both under the age of twenty. They had been repeatedly confined in Bridwell, for various offences. One of them could not read; ay, in Scotland we write it, that an individual nearly arrived at manhood, could not read; nor is this, we know, a solitary instance of a similar want of education. If ignorance lead to idleness, and idleness to iniquity, these young men were to be pitied, not cut off from all hope of reformation, all opportunity of improvement and amendment. Great attention appears to have been paid to them after their confinement in prison, both to remedy their ignorance, and to inspire them with religious principle. They were instructed by the Rev. Dr. Smyth, the Minister of St. George's Church in this City, as well as by other individuals. Previously to being led out to the scaffold, Dr. Smyth requested permission from the Magistrates, for one of the young men to address the persons assembled in the Court Hall. He briefly did so, attributing his criminality to ignorance, idleness, bad companions, and Sabbath-breaking; and, in conclusion, thanked the Magistrates for their attention to him and his companion, in having admitted so many kind and pious gentlemen to visit them, to whose consoling instructions they owed much of their present comfort. He was not afraid to die; for in a few moments, when the breath had left the body, his spirit would be in glory!

His spirit would be in glory!—And did Dr. Smyth, a clergyman of the Established Church of Scotland, stand by and allow such expressions to pass without explanation and reproof? Even so. And therefore is it to be presumed, that he approved the sentiment, and that it was the legitimate result of his instructions. And yet this is the same Dr. Smyth, forsooth, who has lately written a pamphlet against the doctrine of universal pardon, maintained by other clergymen of his Church—who entitles his work, "A Treatise on the Forgiveness of Sins, as the Privilege of the Redeemed"—who cries out, that "the people of our land are in danger of being perverted from the Gospel of Christ; when, instead of the Leightons, and the Guthries, and the Bostons of the olden time, the worst errors of the Pelagian and Arminian schools are presented to them as the faith of the Gospel"—and who reduces Gospel teachings and the instructions of his book, to this syllogism; "The Christian redemption is not of universal extent. Forgiveness is a primary blessing of redemption. Therefore, Forgiveness is not universal." What, then, is Dr. Smyth's conduct in relation to these criminals? Does he think they were a portion "of the redeemed," and that it was their "privilege" to receive "forgiveness of sins?" Did he encourage them to believe, that their "spirit" would ascend from the gallows to "glory?" If so, where is his authority for thus diving into the hidden counsels of the Almighty?—And if the notoriously abandoned can thus, by one mighty act of faith in life's last hour, be translated from wickedness to bliss, where is the difference between Dr. Smith's opinions, and those maintained by the Rev. J. M. Campbell of the Row, or the Rev. R. Story of Roseneath? They are all equally at war with common sense and Scripture testimony, equally destructive of virtuous effort, and render useless a life of holiness. Such doctrines are delusion all, such scenes a mockery of religion, such representations of Christianity fatally deceptive. It is a life of virtue which will alone ensure the salvation of man, it is a constant continuance in well-doing which alone will end in blessedness eternal, it is not the profession of a particular creed, but the practice of the commandments, which will call down God's blessing. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

DOCTRINAL.

UNITARIAN MEETING AT MANCHESTER.

We gave, in our last, some extracts from Dr. Carpenter's speech at a late public dinner at Manchester, (Eng.) The Guardian, from which those extracts were given contains some remarks of Mr. Tottie, chairman of the meeting, and also of Rev. W. J. Fox, which our readers cannot fail to peruse with interest.

Referring to the remarks of Dr. Carpenter, the Chairman said,—

The learned doctor had suggested that there were difficulties in the way of the rising generation of Unitarians. If there were difficulties, it must be admitted that there were also great encouragements; and one of the greatest was the difference in their present prospects to those which presented themselves thirty or forty years ago. At that time for a man to avow himself a dissenter of their persuasion, required a degree of zeal and courage not very common amongst mankind. He had to endure the sneers which were daily levelled at him as a sectarian, and to encounter all the prejudices arising from the impressions made upon the infant mind, and which it was afterwards almost impossible to throw off; the persuasion that the essence of Christianity consisted in certain forms and ceremonies, or in some unintelligible dogmas and points of faith. They had also to encounter the determined hostility of those who thought that the Unitarian tenets might endanger the possession of certain temporalities to which they were strongly attached. He (the Chairman) was one of those who received the rite of baptism from Dr. Priestly, and he was old enough to recollect the occurrences of 1791, when the house of that learned and virtuous man was burnt to the ground, with all its valuable contents, and he himself narrowly escaped with his life. He (the Chairman) had the pleasure of seeing Dr. Priestly on the following sabbath-day, in the chapel, and was powerfully impressed by the calm and intellectual dignity of his demeanor. His whole conduct shewed that calm within,—that peace which the world cannot give or take away, and exhibited him as one of the brightest examples of the Christian and the philosopher.

Mr. Fox being referred to in a sentiment given from the chair, rose and said,—

When he looked around on those who were met together in that room, he must say that he never addressed any assembly, the appearance and constitution of which were more adapted to oppress and overpower the mind, and inspire a diffidence in his powers of elocution, than was that before which he now appeared. It was, he trusted, the first of a series of meetings of a similar description, which he trusted would give the cause of Unitarianism an energy which it had never before possessed, and send it forth, conquering and to conquer, not in this country only, but in other and distant lands.—(Cheers.) When he looked around him, and saw so many men of intelligence and piety, with hearts all beating in the good cause, who had consecrated themselves to the noblest work which God had given man to do,—that of promoting the good of their fellow creatures,—the sight was enough to overpower his mind, and deprive him of all command over his faculties. He perceived, on one side, many young men, those who had been so kindly and affectionately addressed by his friend at the other end of the table (Dr. Carpenter); and, on the other side, fathers in the good cause, men who had borne the heat and burthen of the day; who had, in early life, devoted themselves to the cause of Unitarianism; and now, in their age, saw it advanced as much as the most sanguine expectations of their youth had anticipated. He saw, also, men of various ranks and conditions, from the wealthy merchants of Manchester, to the humble but intelligent operatives of Padiham and Rosscendale, and he saw all these united in forwarding the good work. Few of those whom he now had the pleasure of seeing, had reached so far south as the meetings which he had been in the habit of frequenting; but he was delighted to find that souls were repaired beneath this northern sky; and that they were qualified for achieving greater triumphs than their brethren in the south.—The institution which had brought them together was indeed worthy of the most zealous and strenuous support of that numerous and respectable assemblage; it deserved all the exertions made or to be made in its support; for its objects were such as to endear it to their hearts, and recommend it to their unqualified approbation. It aimed at speaking to the world in all the various ways which were best adapted to secure the great end they had in view,—that of disseminating truth in every quarter of the globe. At one time it extended its aid to isolated congregations in remote parts of the country; at another it spoke to the legislature of the country, and, exercising the sacred right of petition, claimed an unbounded freedom of religious opinion. Now, it appealed to the people, calling for their assent to the great truths of Unitarian Christianity. It appealed to them not only by living organs, but by the voice of the mighty dead, and sent forth the works of Milton, and Locke, and Newton, to plead the cause of freedom and of truth.—The present aspect of the times invited them to redoubled exertion. A mighty elevation was now taking place in the minds of the laboring classes, the full consequences of which it was not easy to foresee. They had long been oppressed with the weight of those above them, the waves of wealth and rank had rolled over them, and kept them long humbled and degraded. They were like those strata described by geologists as overwhelmed by the sea; but there was now a central fire operating upon them, which, in time, would heave them to the surface, and exhibit them in the fair face of day.—(Cheers.) When they appeared there, the Unitarians of this redeemed land, would have a right to claim their portion,—and to sow thereon the seeds of righteousness and joy.—(Cheers.)—What, indeed, did they want to enable them to seize the opportunity which would be afforded? If learning was wanted, they had a Lardner, whose mind was a storehouse of erudition. If classical literature was required, they could boast of a Wakefield, who after having rifled the treasures of Egypt, threw them all at the foot of the cross. If physicial science was necessary, they had a Newton; if mental philosophy, they had a Locke and a Hartley, who had established the *Principia* of the mind. If unbounded versatility of mind were requisite, they had a Priestly; if energy of intellect, a Belsham. If an instance of self-sacrifice were necessary they had a Theophilus Lindsey, giving up all his professional prospects, and going forth into the world, for the sake of the truth.—Having these precious talents, they ought not to conceal them from the world, but to bring them forth, and join other talents with them. They should not conceal in a sepulchre the sacred lamp entrusted to them, but let it shine abroad, and shed its beneficent influence around.

PRACTICAL.

RELIGIOUS INDIFFERENCE.

In the introduction to the Philosophy of a Future State, by Thomas Dick, we have the following impressive remarks on religious indifference.

There is too much reason to believe that the indifference to religion which so generally prevails, especially among those who are raised a little above the vulgar throng, and the unhallowed propensities and vicious practices to which it gives rise—are owing, in a considerable degree, to the want of a *full conviction* of the reality of a future existence, or to some *doubts* which hover about the mind, in relation to this important point. There is no man, however insensible to the obligations of religion, that can fully satisfy his own mind, or the minds of others, that the idea of a future world is a mere chimera. On the contrary, the possibility, and even the probability, of the truth of man's eternal destiny, will at certain seasons, force themselves upon the minds even of the most careless and profane. Yet, it is amazing to consider, with what ease and indifference multitudes of this description can glide down the stream of time, under the awful uncertainty whether it will land them in the shades of annihilation, the realms of bliss, or the regions of eternal woe.

Between us and these three periods or states, says a celebrated French writer, no barrier is interposed but life, the most brittle thing in all nature; and the happiness of heaven being certainly not designed for those who doubt whether they have an immortal part to enjoy it, such persons have nothing left, but the miserable chance of annihilation, or of hell. There is not any reflection which can have more reality than this, as there is none which has greater terror.

Let us set the bravest face on our condition, and play the heroes as artfully as we can, yet see here the issue which attends the goodliest life upon earth! It is in vain for men to turn aside their thoughts from this eternity which awaits them, as if they were able to destroy it, by denying it a place in their imagination. It subsists *in spite of them;* it advances unobserved; and death, which is to draw the curtain from it, will in a short time, infallibly reduce them to the dreadful necessity of being forever nothing, or forever miserable.

To treat a subject, so interesting and so momentous, with levity or indifference—to exert all the energies of the soul in the pursuit of objects, which a few years at most will snatch forever from their embrace,—and never to spend one serious hour in reflecting on what may possibly succeed the present scene of existence, or in endeavoring to find some light, to clear up the doubts that may hang over this important inquiry, and to treat with derision and scorn those who would direct them in this serious investigation—is not only foolish and preposterous, but the height of infatuation and madness. It is contrary to every principle on which reasonable men act, in relation to the affairs of the present world. To retain the profits of a lucrative business, or to prevent the loss of fortune, or of honor, a man will sometimes strain every nerve, stretch every faculty, deprive himself of sleep, submit to numerous privations, encounter the raging elements and brave the dangers of the ocean. Nay, he will often be overwhelmed with despondency at the slightest inconveniences, and will pass whole weeks and months in sullenness and chagrin, for an imaginary affront, or for the loss of a few pounds, while at the same time he remains perfectly indifferent, and without the least emotion, in regard to the unknown scenes of the eternal world, and the danger of endless misery to which he is exposed.—Such a conduct, and such dispositions, which are too frequently realized in the case of thousands who occasionally mingle in our religious assemblies, are obviously inconsistent with the dictates of prudence and common sense, and with every thing that ought to characterize a rational and accountable creature.

When we look back into the inexplorable abyss of that eternity which is already past, when we look forward to the immeasurable extent and unfathomable depths of eternity to come,—when we behold *Time*, and all its circling years, appearing only like a point on the surface of that vast and boundless ocean; when we consider the immense spaces of the universe, with which we are surrounded, and the innumerable worlds which lie dispersed in every direction throughout the immeasurable tracts of creation; when we consider, that our existence, as thinking beings, may run parallel with interminable ages; and that in the revolutions of eternity, we may exist in regions of space immeasurably distant from our present habitation, associate with other

orders of intelligent beings, and pass through new scenes and changes in distant worlds,—and when we consider that our relation to time may be dissolved, and our connexion with eternity commence, within the space of a few months or years, or even before the sun shall have described another circuit around the earth—no inquiry can appear so momentous and interesting, as that which leads to the determination of our future and eternal destiny, and of those realities which await us beyond the tomb. To remain insensible to the importance of such an inquiry, and unaffected at the prospect of the result to which it may lead, while we are feelingly alive to all the paltry concerns and little ills of life,—would argue the most unaccountable stupidity, inconsistency and infatuation.

The man whose heart pants after substantial knowledge and felicity, whose affections centre on the Author of his existence, and who delights to contemplate his character and perfections, will enter with pleasure on every investigation, which has a tendency to throw light on the scene of his future destination. He will weigh with impartiality, every consideration, and will seize, with delight upon every argument, by which a full conviction of his immortal destiny may be indelibly riveted upon his mind; and he will endeavor to cheer his soul amidst the sorrows of mortality, with the consideration, that "when the earthly house of his tabernacle is dissolved, he has a building of God, an house not made with hands, eternal in the heavens."

CHRISTIAN REGISTER.

BOSTON, AUGUST 7, 1830.

CHIEF JUSTICE PARKER.

In many of the churches of this city, on the last Sabbath, suitable notice was taken of that sudden and solemn visitation of Providence, which has recently deprived the Commonwealth of a most valuable public officer, and this metropolis of a citizen universally respected and beloved. We are gratified in being permitted to insert the following extract from a discourse delivered on the occasion by the Rev. Mr. YOUNG. The text was from Ecclesiastes, vii. 1. *A good name is better than precious ointment, and the day of death than the day of one's birth.*

——"I need not say to you, my hearers, that I have been led into this train of remark on the present occasion, by that solemn event, which, during the last week, has shrouded this community in gloom, and called forth a spontaneous and unanimous expression of regret and sorrow throughout the whole extent of the Commonwealth. A great and good man has been suddenly cut down in the midst of us, in the maturity of his days, in the fulness of his strength, in the entire possession of his high intellectual faculties, in the active discharge of arduous professional duties. A pillar in the temple of Justice has fallen, and the people mourn. They mourn the loss of one who sprung from the midst of them;—a man emphatically the child of the people;—whom the people ever delighted to respect and honor; and who, during a long juridical career, devoted to their service, with singular diligence and fidelity, the rich endowments of a superior mind, and the extensive acquirements of laborious study. They mourn the sudden prostration of a Magistrate whose integrity was not only without reproach but beyond the reach of suspicion; whose impartiality was neither warped by personal preferences, nor by the artificial distinctions of society; whose independence never cowered before the clamors of a faction or the menaces of a sect; and whose judgment of truth and right was never dazzled by the splendid fascinations of forensic eloquence. Forgetful of himself, the Chief Justice lived only for the Commonwealth, and at last died a victim on the altar of public duty. He has gone, bequeathing nothing to his family but his good name and the memory of his virtues. To the people he has left a precious legacy; the sanctity of the ermine unsullied by a single stain, and the recorded decisions of his legal wisdom. The people, conscious of the loss they have sustained in the removal of such a Magistrate, are emulous to do honor to his memory, and, to a man, rise up, and with one voice pronounce him blessed.

"The strong and sincere expression of sorrow which this afflictive event has called forth from all classes of the community, is by no means surprising; for it concerns all men that the laws be wisely and faithfully administered. The citizens in general have little to do with the other departments of government; they seldom come in contact with them; they have little personal interest in them. But in the judicial department, they are deeply and intimately concerned. It touches their vital interests. It comes home to their business and firesides. It encircles them and all that they hold dear in its protecting embrace, and interposes the shield of its authority between them and the oppressor's arm. To adopt the splendid eulogy of the judicious Hooker, 'Of Law there can be no less acknowledged than that her seat is in the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power: both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.'

"The death of no individual could be so serious and sensible a loss to the Commonwealth, especially at the present juncture, as that of the Chief Justice. The Executive and Legislative branches of the government, thought they ought by no means to be filled by inferior men, yet certainly do not demand extraordinary qualifications—qualifications that may not be obtained readily and in abundance. But a finished and accomplished Judge, competent to preside over the highest tribunal of a State, and to pass a definitive sentence in the deepest and most intricate cases, involving the property, reputation and life of his fellow-citizens, is by no means a common and every-day personage. He is not to be had at all times, nor to be found in every village. There go to the making up of an accomplished Judge, divers qualities of the highest order, that are not often found combined in the same individual. This is neither the time nor the place to attempt a complete enumeration of them. Suffice it here to say, that he must have not only a clear head, but a sound heart; not only high intellectual power, but rigid moral principle. What Cicero says of the accomplished Orator, is more strictly true of the accomplished Judge—he must be a *good* man; not barely a great, but a *good* man; a man, the purity and integrity of whose character shall inspire universal confidence and challenge implicit submission. When we add to this, the sagacity and discretion, which nothing but long practice and experience can give, and the thorough acquaintance with the principles of jurisprudence and with the voluminous records of other tribunals, at home and abroad, in past as well as in present times, which nothing but intense and long continued study can impart, well may we say that an accomplished Judge is a rare personage, and that the decease of such an one is a serious calamity to the State.

"When such a Magistrate falls, the people mourn. For an impartial, incorruptible Judiciary, is the palladium of their liberties; the safeguard of their personal rights and domestic blessings. Whilst the Bench remains uncorrupt and independent, we can afford to have sometimes an imbecile Executive or an ignorant Legislature. Whilst we have an intelligent, upright, impartial Judiciary, we may smile at the scramble of aspirants for office, and scorn the denunciations of blustering demagogues. Having the fruits of their labors guarantied to them by the sovereignty of the Courts, the mass of the people may sit down under their shadow, in peace and security, having none to molest or make them afraid. But let the breath of suspicion stain the purity of judicial integrity; let partiality and corruption gain admission to our Courts, and the 'pillared firmament' of public security and private happiness totters to its fall. It matters not, whether we live under a republican or a monarchical form of government, if we have not a high-minded, fearless, incorruptible Judiciary, our liberty is but a name and a shadow.—When, therefore, one of the learned expositors of the Law, one of the watchful guardians of their rights, is taken away, well may the whole people mourn.

"The Chief Justice was taken away suddenly, and, as some will say, prematurely. He was cut down before age had wrinkled his brow, or furrowed his cheek, or blanched his hair. Yet it should be remembered that 'honorable age is not that which standeth in length of time, nor that is measured by the number of years. But wisdom is the gray hair unto man, and an unspotted life is old age.' He did not, alas, live long enough for the affection of his family, for the satisfaction of his friends, or for the good of the community. But he lived long enough for glory; long enough for the great end of human existence, the trial of principle and the formation of character. His life was filled up with useful and honorable labors. And when death called, he found him at his post. He died, as every wise and good man would wish to die, devoting his unimpaired faculties to the service of his fellow-men.

"The awful suddenness of this afflictive event has invested it with peculiar interest. It speaks to us in solemn tones of our insecurity, and bids us be also ready. But yesterday, the Judge was seated on the bench, invested with all the majesty of the laws, surrounded by wise counsellors and eloquent advocates, and the accused were arraigned before him in anxiety and awe, to stand trial for their lives. To-day, he is himself gone to appear before a higher tribunal, to answer for himself at the bar of Heaven, to give account of his own life at the judgment-seat of God. Brethren, it is a solemn contrast. Language cannot depict it, nor render the simple thought more impressive. May we be incited by it to fill up our lives with usefulness and virtue. Let us remember that a good life is the best preparation for death, and that we can never die too soon, if we are prepared to die. Let us be useful and worthy, and we shall die respected; our memory on earth will be precious, and our reward will be great in heaven."

USE OF POISONED DRINKS.

This is the title of a discourse by Rev. Mr. Palfrey, of this city, which has been just published as the number for August of the Liberal Preacher. Its object is particularly to expose the injurious and destructive qualities, which go to constitute, not only distilled spirits, but as it is less frequently suspected, our common wines. Upon this fact, many interesting details are given, which may well shake the confidence, too generally felt, in their innocence; though, at the same time, the "great and distinctive difference between these and distilled spirits" is very properly stated—that, "while the wines may and do intoxicate, and a man may ruin himself by their excessive use, they do not possess, like distilled spirits, the power to create a morbid appetite for themselves, which scarcely any moral energy is equal to control; they do not, like distilled spirits, effect that change in the drunkard's constitution, which makes it all but impossible for him to refrain."

There is one topic of this discourse, which, amidst all the good and awakening things that have been said upon intemperance, is of solemn importance, and, we fear, of too general application. It is—the tendencies and dangers of "*partial intemperance*," which, as the preacher remarks, "in many, very many unsuspected men, there is no doubt, is the cause of a great abridgment of enjoyment and usefulness; and the occasion of much positive evil." We recommend the remarks, which follow upon this subject, to the serious attention, not so much of the intemperate, but of them, who while they would scorn the reproach of intemperance, are yet not afraid of what they would call a moderate indulgence; to the "lady of the household, who is complaining and desponding," and goes to her cordials for relief; and to the gentleman of the household, who returns home weary from the exchange or the office or the shop, and thinks to refresh his spirits and give himself an appetite by his elixir or his "pure Jamaica." To such we say, "Let him, that thinketh he standeth, take heed, lest he fall."

PUBLIC EXECUTIONS.

The punishment of death and the effects of public executions have, of late, excited some attention among philanthropists and legislators. And, we hope, that the inquiries, which they have occasioned, both among us, and in Great-Britain, may not be without some beneficial result.

A scene, which has recently occurred in Glasgow, is made the subject of some just remarks in the last number of the "Pioneer," which we have extracted on our first page. We have heard of similar scenes at public executions among ourselves. Condemned fellons have been exhibited, not as humble penitents, but as glorious monuments of divine grace. They have been encouraged in the utterance of expressions, and counsel and consolation have been administered to them, as if they were not criminals, but expectants of glory. Much more is said, than on any system of faith can be proper, of their Christian assurance and triumphant hopes. Prayers have been uttered and hymns have been sung at the gallows, more suited to a departing saint, (if indeed such expressions under any circumstances become a frail mortal passing to his account) than to one, who is doomed for his offences to an ignominious death.

The course, which has sometimes been pursued by clergymen on these sad occasions is not, as we think, to be defended. We know it is one of the most arduous offices, to which a minister can be called; and compassion, especially when quickened by a misguided zeal and perhaps a deep interest in the sufferer, may easily betray into error.—We would have all due consolation imparted. Let the penitent, amidst the horrors of the dark hour be sustained by the assurances, which the gospel gives to penitence. But the gallows is the place for punishment and not for triumph. Neither he nor the spectators should forget, that he dies as a malefactor; that he owes to violated justice not only the penalty of his death, but the example of his contrition; and that whatever reliance he may be warranted to repose on the forgiving mercy of God through his Saviour, humiliation becomes his condition before men. Nothing is more odious; nothing more revolting to rational views of religion, or more calculated to defeat the ends of justice, than the songs and prayers and exultation that have sometimes been uttered.

ANOTHER VOLUME OF DR. DODDRIDGE'S CORRESPONDENCE.

From an article on the first page, our readers will perceive, that a third volume of the letters of this divine has just appeared. And, from the specimens given of it in some of the latest English journals, we are glad to perceive, that they are of a nature, to do more lasting honor to the name of that excellent man, as well as to excite a more permanent interest in his readers, than were most of those in the preceding volumes. His early correspondence should not have been published; made up, as much of it was, of his personal affairs; the youthful loves, hopes or disappointments of his heart. But these latter, written at a maturer age, when he had passed all this, seem to be worthy of their author. Of some, the importance of the topics, of others, the high reputation of the persons to whom they are addressed, will secure for them the interest of the reader. We may, as we have opportunity, select passages from some of them.

CHRISTIAN PIONEER.

This is the name of a highly valuable monthly periodical published in Glasgow, Scotland, from which, as our readers will recollect, we have repeatedly made quotations.

Another work of the same name, and of a liberal character, is proposed to be published semi-monthly at Milledgeville, Georgia, under the auspices of the Christian denomination. It is to be edited by Elder Willis B. Nall. What the prospect of support may be in that region, for a work of this description, we are unable to say. The circumstance that a prospectus has been issued, is itself an indication, that liberal principles are prevailing. We most heartily wish the publisher success. For an exposition of the principles of the proposed paper, our readers are referred to the prospectus in our advertising columns.

Harbinger of Peace. This is a monthly Periodical pamphlet, which advocates the principles of peace, and the settling of National differences by arbitration. It is the successor of the "Friend of Peace," a periodical which has done much to enlighten the public mind, on the subject of war and its evils and remedies; and whose editor, the venerable Dr. Worcester of Brighton, by his efforts in this cause, has laid the foundation of an imperishable and truly enviable fame. It is to him that we are indebted for the first proposition of a *Congress* or *Court of Nations*, for the settling of national disputes. We are glad to notice that this subject is brought forward, in the last number of the Harbinger. A memorial to Congress on the subject is proposed in the following form.

To the Senate and House of Representatives in Congress assembled.

We, the undersigned, convinced of the great advantages and blessings, which AN ABOLITION OF WAR, and the reference of all international disputes to a COURT OF NATIONS, will confer on mankind, respectfully petition your Honorable Bodies to adopt such measures as may lead to a *Congress of Nations* for this object.

Library of Entertaining Knowledge, Vol IV. Part I. Boston: WELLS & LILLY, Court Street.

This is a work of acknowledged merit and interest. In noticing the different numbers therefore, as they appear, we do not speak particularly of the literary, so much as of the typographical execution, and of the engravings. Good judges have said that the latter, not only will compare well, but do in some instances exceed those of the English edition. The number just published is on "Insect Architecture." The typographical execution is handsome and the engravings appear to have been executed with great neatness and care We hope that the enterprising publishers will meet with sufficient encouragement to finish the undertaking in the respectable style in which they have thus far carried it on.

RELIGIOUS INTELLIGENCE.

Seceding Methodists. In a late number of the New York Observer, a writer, under the signature of "An Associated Methodist," states that there are eight distinct bodies of Methodists, who have renounced Episcopacy,—or the government of bishops—whilst they agree with the general Methodist church in doctrines. Among these we notice the following;—The Congregational, the Reformed, the Independent, the Primitive, the Evangelical, the Associated, &c.

The Associated Methodist Church is probably much the largest of the Dissenting Methodists.—This church was organized in Nov. 1828. It is divided into ten conferences, consisting of upwards of 300 ministers, and has about 30,000 communicants. This church renounces Episcopacy, abolishes the office of presiding Elder, and admits the right of the Church to elect lay members to a seat in conference, equal in number with their ministers. A general convention of lay delegates and ministers is to meet in Baltimore in November next.

Missionaries. On Monday morning last, three gentlemen with their wives, Messrs Ramsey, Harvey and Reed embarked at this port, in the Corvo, for Calcutta, as Missionaries to Bombay, in the employ of the American Board of Commissioners for Foreign Missions. Mr. Jones, with his wife embarked in the same vessel as a missionary to Burmah, under the patronage of the Baptist Board of Missions.

Ordinations. Mr. Wm. Moncrif Pringle, of Perth, Scotland, was recently ordained by the Presbytery of Cambridge, N. Y. over the Associate Congregation of Ryegate; Sermon by Rev. T. Goodville, from 2 Cor. iv. 7.

Mr. Rufus Sabin was ordained on the 22d ult. as minister of the Middlesex and Gorham Baptist Church, Ontario Co. N. Y. Sermon by Elder Haskell, from 1 Cor. iii, 6, 7.

On the 25th ult. Mr. George W. Musgrave was ordained by the Presbytery of Baltimore, as minister of the Third Presbyterian Church of Baltimore; Sermon by Rev. Mr. Breckenridge, from 1 Peter ii. 9.

On the 28th ult. Mr. Chauncy Colton was ordained deacon, at St. Peter's Church, Salem, by Bishop Griswold.

Mourning Apparel. At a recent meeting of the New Hampshire and Vermont Methodist Conference, the following resolution, respecting the wearing of mourning apparel was adopted.

Whereas the practice of putting on mourning apparel for deceased relatives has a tendency to distress the poor by contracting debts which it is difficult for them afterwards to discharge; and whereas the preparation of such dresses in the midst of death has also a tendency to interrupt those serious reflections which are becoming so solemn an occasion; and whereas it likewise often happens that this preparation interrupts the duty of devotion, and profanes the Holy sabbath; therefore

Resolved, That this conference, so far as circumstances will admit, discountenance the wearing of mourning apparel.

Christianity in China. In the London Morning Chronicle of June 21st, the following is given, as the substance of a letter from a native Chinese by the name of Leangafa, to the Committee of the Bible Society.

China, December 14, 1829. To all the venerable persons who manage the affairs of the Society for the Distribution of the Sacred Scriptures, a respectful letter is hereby addressed, wishing them a golden tranquillity.

I happily have received the favor of a gift of the Holy Book from your honorable nation's Society. The gift is of the highest importance; and I regret that I cannot repair in person to thank you for your goodness. I can only keep my heart with diligence, deny myself, and exert my utmost strength to propagate the Gospel, advising and instructing my fellow countrymen here. Perhaps we may obtain the transforming influences of the Holy Spirit to turn them to the Lord, and Saviour, according to the intention of all your venerable Sirs.

The Most high God compassionated, from ancient times to the present, all nations; and sent the Saviour to this earth to proclaim fully the wonderful mystery of redemption, and the divine will contained in the true Gospel. At the time of Jesus' Advent the Holy Apostles scattered the Gospel among many nations; but although, up to this time, many followed and believed the principles of the Gospel, none have equalled your honorable nation in disseminating the correct principles of the Universal Church, and maintaining a strict adherence to the sacred truths of the Bible; not adding so much as a fibre of private interpretation, calculated to delude others.

Besides, in your country, those who preserve a constant and ardent love to the Saviour, and would widely extend our Gospel, are not few. Hence, the many Societies in your country to assist in disseminating the Gospel among all nations, to convert them, and turn them to God. Although success depends on the converting grace of the Holy Spirit, still it is the work of your honorable country's Society to distribute the Holy Book.

Previously to conversion I was as deaf and blind; but having obtained the Holy Book to read, and having to be thankful for the instruction of the two venerable teachers, Milne and Morrisson, I became acquainted with the great grace of God in compassionately sending the Saviour, and with the worth of the soul; and so was led to repentance, reformation, and faith; and to trust in our Lord and Saviour, looking up for the salvation of my soul.

If left without the Holy Book, how should I have known the grace of God, and the immediate worth of the soul? Hence the work of the Society for distributing the Holy Book, and of the other Societies to assist, is indeed a great benefit to the people of all nations in the world!

I apprehend that it will not be possible, during the days we remain in this world that we shall ever meet and see each other. We can only hope that, by a reliance on the merits of our Saviour, we shall meet in the world to come, in the heavenly mansions, and enjoy everlasting bliss, exulting, and together praising the love and grace of God to infinite ages.

Reverently I present this on the right hand of the venerable Committee of the Bible Society.

OBITUARY.

CHIEF JUSTICE PARKER.

We gave, last week, a notice of the death of Judge Parker, and a brief tribute to his memory. In the Boston Daily Advertiser of Saturday, we find this brief outline of his history.

Judge Parker was born in Boston, in the year 1767, and was graduated at Harvard College in 1786. He read law in the office of the late Judge Tudor, and began the practice of the profession at Castine, in Maine, from which place he afterwards removed to Portland. In 1796, he was chosen one of the three Representatives of Maine, in Congress, and was afterwards appointed Marshal of the District of Maine, which office he held until the accession of Mr. Jefferson to the Presidency. In January, 1806, he was appointed one of the Justices of the Supreme Judicial Court, and in 1814 on the death of Chief Justice Sewall, he was appointed the presiding officer of that Court.

To the above we are happy in being able to add the following sketch of the character of this truly great and excellent man, by one who speaks from intimate personal knowledge, and who is qualified to appreciate his worth.

While others are preparing, (as public gratitude requires they should do,) elaborate memoirs of the life and public services of Judge Parker, permit one, who was his companion from infancy, to advanced age, who was honored by his constant confidence, affection, and intimate society, for fifty years, to make a few remarks on some peculiar circumstances, in his history, and character.

Great men make themselves. They owe little to chance. The vulgar and unreflecting call their success good fortune, but more minute inquiry will show, that it is not so. It is of the last importance to society, that men should be disabused on this point. Nature unquestionably does something for distinguished men, but much the greater part of their success, their powers, and their usefulness is due to their own energies, and exertions.

No man, who has died in Massachusetts, (since the landing of Winthrop,) as full of honors, and as deeply and justly lamented as Chief Justice Parker, (and there have been but few such,) was more truly the creator, and builder up of his own reputation, than he was.

The circumstances in which he was placed on his first entry into life, could scarcely have been more adverse. Of ten thousand persons placed in the same situation, probably not two, would have possessed the energy to raise himself so high.—He was poor—without opulent or influential friends. But he had his own mind; and a great one it was—it was his richest treasure. He had one other possession of inestimable value—an easy, confident, quiet temper, disposed to look favorably on the world, on every body, and every concern in it—to hope rather than despond.

He had another trait, which was of nearly equal value. He despised the common luxuries of life when put in competition with independence; and the lofty aspirations after fame and usefulness, in the very earliest youth, (destitute and dismal as, to others, his prospects seemed,) he never ceased to indulge. His rare talents, and most engaging manners had already made him the favorite of all the gay and intelligent circles of Boston, when he resolved to break away and plant himself in a country, which was then literally a wilderness—(Castine). The privations, not only of an intellectual but of a physical character, to which he submitted, are scarcely to be credited. But it was a most useful discipline to his mind, and character. To these sufferings, and privations, *we owe that energy, industry*, and *perseverance*, which have rendered him *(on the whole)*, the *most valuable public servant*, which the Judiciary department of this State has furnished. The steps, by which he rose to the high eminence, which might satisfy the ambition of most men, were natural, easy, the result of constant effort on his part, and of increasing confidence on the part of the public; yes, and of the better part of the public. Here it would be proper to say, that during the most eventful times,—and no man ever witnessed any which were more trying to the purity of the principles of a public man—Chief Justice Parker made no sacrifice of *his own*. While he was mild and charitable towards *others*, he was inflexible in maintaining, throughout his *whole* life, the political opinions, which, in youth, after deep reflection, he had adopted. There was one quality of his character, which, however injurious, as it unquestionably was, to his *own* family, had a tendency to inspire the public with the highest confidence in him. This was his utter disregard to *self*, his contempt for *property*, and the baubles which glitter around it. Most assuredly, the extreme, to which he carried this indifference, may be considered as a fault; and yet it is impossible not to feel a high degree of admiration for that temper of mind, which can sacrifice every mean and personal consideration, to a sense of duty and the desire of fame.

Chief Justice Parker had the rare good fortune of holding most important stations, in the National and State Governments, during a period, in which

strong party feelings prevailed, without becoming the object of hatred or ill will to *any* party. This good fortune is to be attributed to the very rare sweetness of his disposition, and the moderation of his manners;—in no degree to his holding a dubious, or cowering, or vacillating course. No man was more open and undisguised than he was, as to *all* his opinions. To those who knew the state of his own private concerns, his independence and impartiality, his indifference to his own interest, and his devotion to his public duties, were subjects of just admiration.

Chief Justice Parker was remarkably fitted for the employment of a successful advocate. He was one of the most felicitous speakers for a New England audience. His frankness and mildness, his honest front and bearing, were irresistible to a jury. If he had removed to Boston in 1806, instead of going to the Bench, he would have been in the receipt of 10,000 dollars a year, for the last 24 years. But he took the better part for his *fame* and for *his country;* and unjust must this State be, unless she does ample honor to his memory. I say nothing of his talents, or public services; for they must be set forth in a more solemn manner. Indeed, whether they *are or not*, the records and reports of the Judiciary will be his monument.—To his orphan children they will be an inheritance of which nothing can deprive them. It is a richer legacy to them (if they have the pride which he possessed) than the wealthiest man on our Exchange could bestow. Of his moral and social qualities—his constant and ardent friendships—his benevolence, and general philanthrophy, it would be useless to speak, for they were the *subject* of *universal* praise. It may be permitted to one, who knew him from his childhood to add, that in the course of a long life, he has never met with the individual who was more perfect in all which makes man honorable and praiseworthy.

J. L.

LITERARY.

The commencement at Union College, N. Y. was held on Wednesday. The degree of D. D. was conferred on the Rev. Samuel B. How, President of Dickinson College; also on the Rev. Thomas Raffles, of Liverpool, Eng.

Degerando. In the Boston Daily Advertiser of Thursday we find the following communication in regard to a valuable work sometime since alluded to in the Register as in a progress of translation.

In an essay written the last year, by one of our most distinguished divines, was a favorable notice of a work, entitled "Du perfectionnment moral, par M. Degerando." On inquiry, I was not a little surprised to learn, that though this work was published in Paris in 1825--- ("Ouvrage auquel l'Academie Francais a decerne, en 1825, le paix fonde par M. de Montyon, pour le livre plus utile aux mœurs"), yet that it was not for *sale* in this country,—nor had it, as I could learn, been translated, or even *reviewed* in England. I procured a copy from Paris—and had but just finished reading it for the first time, when I had the satisfaction of seeing it advertised by Carter & Hendee, translated into our own language. Regarding the merit of these essays, I will only say, in the proemial language of the fair translator, that, "*a work on the subject of moral self-culture, adapted to minds which shrink from metaphysical disquisition, is a want in our community universally and deeply felt,*" and that this *precieux work is admirably adapted to meet such want.* To those who read it, it may seem superfluous to speak of the successful manner in which it has been translated.

Mr. Colman's Discourse. Among the English reprints of American publications advertised in the English periodicals recently received, we find Mr. Colman's discourse "On the proper Character of Religious Institutions." The Monthly Repository of June, speaks of it thus;—

"Mr. Wright has done well to republish this excellent discourse; and it is gratifying to find that another edition of it was "much called for." Its character is catholic, rational, and spiritual. It unfolds in an earnest, and sometimes eloquent manner, the true principles on which rest the external observances of religious worship, the spirit in which they should be attended to, and the ends to which they should be directed."

Doom of Devoirgoil. We have not read this work, and probably shall not at present. We have heard no high commendation of it from any source, and till recently, nothing by way of complaint. The Monthly Repository of June treats it with severity. The preface of the work says, "These dramatic pieces, or at least the first of them, were long since written, for the purpose of obliging the late Mr. Terry, then manager of the Adelphi Theatre, for whom the author had a particular regard."

After quoting this passage the Repository remarks;

"There are many different ways of shewing regard to one's friends, but it would not be easy to make a much worse selection than Sir Walter has made in this instance. For a man of reputation so high and extended, of genius so unquestionable, and of versatility so rarely equalled, to write an octavo volume of stuff so poor and pitiful, so altogether 'stale, flat, and unprofitable,' at least unprofitable to the reader, is indeed an extraordinary sacrifice to friendship, and a most peculiar mode of 'obliging the late Mr. Terry.' There are but two things in this volume not unworthy the author; and they have both been published before; one of them in a more perfect and polished form. We mean the song (p. 10) which was improved into the pretty ditty of County Guy in Quentin Durward, and the ballad of 'Bonny Dundee,' which appeared in one of the Juvenile Annuals. Plot, character, and dialogue, all are only not common-place when they are worse than common place. We write this fact regretfully; feeling how many hours of enjoyment we are indebted to the author for, and hoping that we shall yet have to thank him for many more. But it behoves the public to give him and his bookseller a lesson on the occasion; they have amply deserved it; and may it be of service to them, and teach them not again to trifle with people's expectations and purses. A good motive will not ensure a good book; nor ought the public to be taxed (for Sir Walter Scott's name in the title-page does infallibly levy a tax upon the community) merely on account of the author's kind-heartedness towards an individual; for certainly the only merit we can discover in these dramas is, that they 'were written for the purpose of obliging the late Mr. Terry.'"

The following works have recently been published in England.

A Guide to the Practical Reading of the Bible. By William Carpenter. 18mo.

The Pilgrim's Progress: with a Life of John Bunyan, by Robert Southey, Esq. LL. D., Poet Laureate, &c. &c. Illustrated with engravings. 8vo.

Practical Theology; comprising Discourses on the Liturgy and Principles of the United Church of England and Ireland; Critical and other Tracts; and a Speech delivered in the House of Peers, in the year 1824. By John Jebb, D. D. F. R. S., Bishop of Limerick, Ardfert, and Aghadoe. 2 vols 8vo.

Principles of Dissent. By Thomas Scales. 18mo.

Two Essays. 1. On the Assurance of Faith. 2. On the Extent of the Atonement, and Universal Pardon. By Ralph Wardlaw, D. D. 12mo.

Memoir of the Controversy respecting the Three Heavenly Witnesses, 1 John v. 7, including Critical Notices of the Principal Writers on both sides of the Discussion. By Criticus. 12mo.

The Three Histories. The History of an Enthusiast. The History of a Nonchalant. The History of a Realist. By Maria Jane Jewsbury. 8m. 8vo.

Sketches, Scenes, and Narratives, chiefly of a Religious Tendency. By an Officer of the Line. 18mo.

Splendid Sins. A Letter addressed to H. G. the Duke of Wellington. By Latimer Redivivus. 8vo.

The Society for Promoting Ecclesiastical Knowledge, conducted by Evangelical Dissenters, has just issued the following Treatises:---On free inquiry in religion; Christ the only King of his church; the state of the world at the Christian epoch; the history of Christianity to the age of Constantine; on the importance of correct views of the constitution of the Primitive Church.

SUMMARY.

Salem Trials. The trial of the persons charged with the murder of Mr. White, of Salem, was continued in that town on Thursday and Friday of week before last. The Grand Jury found bills against J. F. Knapp, J. J. Knapp, and George Crowninshield. Selman and Chase were liberated. The Court adjourned on Friday evening. The sudden and lamented death of Chief Justice Parker was the occasion of a further adjournment, as we stated last week, to Tuesday the 3d inst.

On Tuesday the 3d inst. the three prisoners were arraigned. Mr. Webster of this city appeared on behalf of the government, and Mr. W. H. Gardiner, in conjunction with Mr. Dexter in behalf of the prisoners. The first count of one of the bills made John Francis Knapp principal and the other two prisoners accessories. J. F. Knapp pleaded not guilty. The other prisoners were then remanded, and the trial of J. F. Knapp proceeded.

The case was opened by the Attorney General, and witnesses were called and testified respecting the fact of the murder, and the circumstances of the family.

Joseph J. Knapp, jr. was then called as a witness, but he refused to be sworn, or to give testimony. He was then informed that the pledge of the Government to protect him was now withdrawn, and he was carried back to prison.

The trial of J. F. Knapp was continued through the day, and also through Wednesday and Thursday, and probably would not be completed during the week.

Boston. The gentleman who prepares the Boston Annual Directory, informs us that the number of houses, stores, &c. this year vacant in Boston, was less than that of the year previous. In one ward there are twenty-five new brick houses now building. The fact is, that population has already begun to overtake the great number of buildings erected here during the year 1825-6 7, and when full up with it, which will be ere long, there will again be an increased demand for mechanics' labor, wages will rise, building materials will be in demand and rents will be enhanced. Intelligent merchants inform us, that the tide of good business has already begun. *Patriot.*

Town Meeting. The proposition submitted by the committee on the subject of the Rail Road was further debated in the meeting last Monday, and it was voted to postpone the further consideration of it until Monday next, and then to take the question by ballot.

At a meeting of the Common Council on Friday evening, it was ordered that apartments be prepared in the old State House, for the permanent accommodation of the two branches of the Council.

Geography of Middlesex. The geography of Middlesex county with a map has recently been published by James G. Carter, Esq. of Lancaster, who has hitherto favored the public with one of the State and one of Worcester county. They are designed for the instruction of young children in the science of geography, and are happily adapted to that object. The maps must be useful to every person, who has occasion to travel beyond his own world of six miles circumference. *Lowell Jour.*

Great Freshet. The following article is from the Daily Advertiser, of Tuesday.

The late freshets in Vermont have been uncommonly destructive, not only to mills, bridges, and the growing crops, but to human life. In the village of New-Haven West Mills, near Middlebury, the mill stream running through the village it is supposed was temporarily dammed up, above the village, and the dam suddenly giving way, the village was overwhelmed with a torrent which suddenly swept away twenty buildings. In one of these was the family of Mr. Nathan Stewart, consisting of seven person, all of whom are supposed to have perished. Besides these the wife and four children of Mr. John Wilson, and a son and hired man of L. B. Elbridge, making in all fourteen persons, who are supposed to have perished. Much damage was done to property of various kinds, at this village, and at many other places in the western part of Vermont.

In the western part of this State also, a good deal of damage has been done by the waters of Connecticut river, which have inundated many fields of corn, grain and grass, and floated down the wrecks of bridges, mills, and other buildings.

The distressing violence of this storm will by further learnt from the following extract of a letter to the editor of the N. Y. Commercial Advertiser.

Burlington, Vt. 5 o'clock P. M. July 26. We have experienced one of the most destructive storms of rain in this section of the country, that has ever been known—the storm commenced on Saturday last, and while I am writing the rain is still descending.

One hour since, I repaired with a party of gentlemen and ladies to the lower falls of Onion river, to witness the destruction in that quarter. While there, one of the arches, which was erected last season was carried away—intelligence soon reached us that the mills situate on this stream for 10 miles above were principally carried away—as far as heard from,—viz: the elegant arch turnpike bridge in Richmond—the clothing works and oil mills of C. Haynes of Essex, the Essex toll bridge—C. Sinclair's mills—F. Brewster's oil, saw and carding mills. And I doubt whether any manufacturing establishment of consequence, remains within fifty miles of this place, so complete has been the destruction and deluge.

The post coaches which started with the mails for the East and South returned this morning, being unable to proceed on account of the destruction of bridges &c. Our Post Master dispatched the Eastern mail on horseback after the carriage returned, but the carrier was unable to proceed, and the mail must remain until the storm abates. The destruction to crops in this section of the country is immense, and will fall heavily on the *bone* and *sinew* of this section. The lake has risen 12 inches in 10 hours, and is constantly rising. NATHAN B. HASWELL.

P. S.—Since writing the above, I have received a memorandum from the opposite side of our Lake which I transcribe as I received it.

Bridge at Adgate Falls gone—Taylor & Read's saw mill gone. At Russelville, stone bridge gone—Van Derwerker's bridge—Elihu Hay's bridge—H. F. & Co. dye house—H. A. & P. forge and coal house—Van Derwerker's & Read's saw mill. At Clintonville Peru Iron Co. forge, furnace, bridge, roofing house, dam, nail factory, saw mill and grist mill, gone. At Peru, forge and cut boards—Davenport's dam and saw mill—Burt & D. W. & Co. forge and buildings—C. & Douglass' dam and mills—Maj. Sanford's new forge—8,000 logs from Keesville Boom destroyed. At Plattsburg the bridge in the village gone, and all the bridges on the Saronac as far as heard from—also all the bridges on Salem river.

Further accounts from various parts of Vermont confirm the above, and furnish evidence of its having been the greatest and most destructive flood that has at any time occurred within the recollection of any of the present inhabitants.

Cox, the murderer of Col. Dunn has been sentenced to be hung on Friday the 27th inst.

Nearly one thousand passengers arrived at New York last week, in the space of forty-eight hours from Great Britain.

Nearly 100 newspapers are printed in Ohio.

Census. Thirteen towns in Ohio, give an increase of 5000, or 63 per cent. It is supposed that Ohio will have near 1,000,000 inhabitants by the new census.—Twenty eight cities, boroughs and villages in Pennsylvania, including the Coal Districts, had in 1820, 30,239 inhabitants—now 47,477—increase 28 per cent. This State is expected to show about 1,400,000 inhabitants.

Our great neighbor New York seems determined to have 2,000,000, and the returns so far look very much like it; the towns yet heard from having much more than doubled.

	[1820.]	[1830.]
Ithaca	2621	5379
Utica	2972	8324
Rochester	1502	8320
Watervleit	2700	4800
Auburn		7143
		34,016

Lexington, Kentucky, does not seem to increase so fast as was expected—1820, 5279—1830, 5699---increase, 420. *Essex Reg.*

Baltimore and Ohio Rail Road. The Baltimore Gazette says:—We are informed that the third division of the Baltimore and Ohio Rail Road, extending from the forks of Patapsco to the Par Spring Ridge, was yesterday let out upon contract, and that the bridging, masonry, excavation and embankment upon this division will not exceed a cost of 7000 dollars per mile.

Quebec, July 26.

Shipwreck and loss of lives. The schr. Neptune, Boudreault, which arrived here this morning, in 11 days from Gaspe, has brought intelligence of the total loss of the Triton, from Dublin, on Thursday the 8th inst. during a gale from E. S. E. on Cape Roster. There were 136 emigrant passengers, of whom 25 to 35 have been drowned. A number of the bodies had been found and buried and others were daily washed up from the wreck. It appears that when the vessel struck, her masts went by the board, and the sea drove in the upper deck; she was a total wreck.

Sixty of the surviving passengers are on their way to Quebec, in the ———, Capt. Bermer; the remainder having spread themselves about in the country adjoining where the wreck took place.

Pensacola, July 10.

Lieut. James P. Wilson arrived at this place on Thursday last, with the Spanish schr. Feniz, which the U. S. schr. Grampus, Lieut. Com't Mayo captured on the 4th June, off Cape Hayti, for an alleged attempt to commit a piracy on the brig Kremlin, of Boston, from Antwerp, bound to N. Orleans. We have collected the following particulars; The schr. was from the coast of Africa, with slaves, bound to Cuba, and fell in with the brig on the 4th June, near Cape Hayti; kept in company, endeavoring to intimidate her by crossing her bow, keeping her men at quarters. The schr. ordered the boat of the brig to come alongside, which the Captain refused. In this situation they remained nearly all day, when the Grampus made her appearance, and the schooner bore away. Capt. Mayo hailed the brig, ascertained the character of the schr. and immediately gave chase, captured and ordered her to this port. The schr. is about 60 tons burthen, armed with a 6 pounder and muskets, and 19 men, all Spaniards. She was formerly the pilot boat Trimmer, of N. York.

There were 82 negroes on board at the time of the capture. Five have since died.

From England. English papers of June 24th have been received. The King was alive. Though sinking under his disease.

Advices from Constantinople are to May 25. The Augsburgh Gazette says;—

"The American Commodore (Biddle) and Mr. Offley, Consul from the United States at Smyrna, who are charged, in conjunction with Mr. Rhind, with the negotiation of a treaty of commerce and amity with the Porte arrived here from Smyrna yesterday. The *exchange* of the ratification is to take place forthwith."

Mr. Preble, Minister of the United States to the Court of the Netherlands, arrived at Brussels on the 18th of June.

The following intelligence is by Telegraphic dispatch from Paris.

Paris, June 21. The army has landed in eight hours, with its ammunition and provisions.

The enemy's positions have been turned and carried, the masses of cavalry which he opposed to us were repulsed, his cannon taken, and our army is encamped upon the ground which he had occupied.

The following extracts are from English papers:—

It had been decided, that the Liverpool and Manchester Rail Road should be opened, on the 15th of September next along the whole line. The Duke of Wellington, Sir Robert Peel, Mr. Huskisson, and several other persons of distinguished rank, intended to be present at the interesting ceremony.

The Chancellor of the Exchequer has declared that it is not his intention to propose the renewal of the Charter of the Bank of England, in the present session of Parliament; but, at the same time, he intimated that arrangements would be made with the bank, during the recess, for completing the measure at the next meeting of Parliament.

Constantinople, June 25.—Yesterday the standard of the Prophet was brought with the usual ceremonies from Ramis Tchiflik to the Seraglio. Immediately afterwards the Sultan went to Terapix, where he will reside for the summer, and receive Halil Pacha, to whom the Princess Hadische, the Sultan's niece, and daughter of Mustspha IV. is to be married. The Grand Vizier set out on the 17th for Albania to put a stop to the troubles in that province, to which end he is first to try gentle means, and if they do not succeed, to have resourse to rigorous measures.

Serum Effendi, Halil Pacha's Secretary, arrived here on the 21st, with the Convention concluded at St. Petersburgh between the Russian Government and the Turkish Plenipotentiaries, respecting the payments to be made to Russia by the Porte, in which it is said a reduction of three millions has been granted.

As soon as the ratifications of this Convention are exchanged Count Orloff will return to Russia on board the Russian ship of war Parmenion.

Spain. Letters, bearing the most recent accounts from Madrid, give good assurance that no idea is at present entertained of sending any expedition to America. Every thing appears to confirm the opinion. The naval force at Havana has been reduced. The Casilda and Guerrero frigates have arrived at Cadiz, and are to be laid up. The Soberano was expected soon, and it was supposed will be treated in the same manner. Our brethren of Mexico, therefore, we think may consider themselves as secure from any attack for some time. *Traveller.*

According to advices of the 5th June, from Lisbon, fresh proclamations from the young Queen Donna Maria, have been circulated there. They are accompanied by several Decrees, appointing an additional Ministerial Department, a Court of Justice and a Council of State for Terceira. These new documents have set the whole of the Usurper's secret police upon the alert to discover the source from whence they have been issued.

M. de Ruyter, a descendant of the famous Dutch Admiral, lately died at Toulon, aged eighty-two. He left the rent of a house, 1800 francs, as an annual marriage portion for the most virtuous girl and the best sailor to be decided by the Mayor and the Maritime Prefect.

Scio. Galignani says, Scio it will be remembered, is not included within the boundaries of Greece, as fixed by the London Protocol of Feb. 3. We learn from that island, that the whole population are deeply distressed at the idea of falling again under the Turks, and are extremely anxious to avoid it.

The Sciots who fled to Greece have just addressed a proclamation to their countrymen, in which they call upon them to quit their country, now subject to the Ottoman power, and found a colony in the isle of Negrepont, where they would find a fertile soil, almost uninhabited. It is probable that the inhabitants of Scio will yield to this appeal.

To Correspondents. Several communications are under consideration.

POSTSCRIPT.

DEATH OF GEORGE THE FOURTH.

The editor of the Boston Daily Advertiser has received, by the Italy, just arrived at New York, a copy of the London Morning Chronicle, of June 26th, which announces the death of the King of England.

The copy of the Morning Chronicle received here, was sent on board the Italy while lying off, by Mr. Hale's correspondent, and was probably the only paper of this date received.

This accounts for the circumstance, that nothing is said of the event, in the papers received at New York by the same arrival.

MARRIAGES.

In Salem, Mr. Joseph Dewing to Miss Charlotte Bailey.

In Marblehead, Mr. William G. Bessom to Miss Hannah Blaney.

In Haverhill, Mr. William Poor, jr. to Miss Lydia Ferrin.

In New-Bedford, Mr. Jesse Sherman, of Fairhaven, to Miss Charlotte Collins.

In Nantucket, Capt. Fredrick Hussey to Mrs. Sarah C. Gelston.

In Brooklyn, L. I. by the Rev. Mr. Walsh, Mr. Moore Hardwey Haycroft to Miss Theresa Thiebaut, daughter of the late John Thiebaut, of France.

In New York, by the Rev. T. Breintnall, Mr. A. T. Wood, of England, architect, to Miss Eliza, daughter of Wm. Durell, Esq.

In New York, Amasa Spencer, Esq. of Georgia, to Sophia, youngest daughter of the late Col. John Orne, of Lynnfield, Mass.

DEATHS.

In this city, Mrs. Mary Minot, aged 82, widow of the late Jonas Minot, Esq. and formerly of the Rev. Asa Dunbar, pastor of the First Church in Salem; Mr. John Wentworth, 36; Mr. George W. Fling, 33.

In West Bridgewater, on the 30th ult. Abiezer Alger, Esq. aged 73.

In Boxboro', Susanna R. daughter of Mr. Joel Whitcomb, aged 14.

In Sherbune, widow Mary Fellows, aged 87; Mrs. Diana, widow of Dr. R. B. Severance, 41.

In New Bedford, Mrs. Mary Butts, wife of Enoch B. aged 42.

In Berlin, Solomon Howe, Esq. aged 53.

In Springfield, Samuel Orne, Esq. aged 43.

In Sidney, Me. 28th ult. Mrs. Silvia, wife of Rev. Asa Wilbur, aged 70.

In Charlestown, N. H. 27th ult. Newell Healey, Esq. of Kensington, aged 71.

In Pomfret, Con. Miss Eliza Cunningham, daughter of the late Peter C. Esq. formerly of this city.

In London, on the 22d May last, Mrs. Harriet Coachman Lee, wife of George William Lee, Esq. and daughter of the late Charles Glover, Esq. of Charleston, S. C.

PROPOSALS for publishing in Milledgeville, Geo. a Religious Paper, to be entitled the

CHRISTIAN PIONEER.

The paper for which public patronage is now solicited is mainly designed to advocate the principles and doctrines of the Christian Church.

To those who have experienced the difficulty of promulgating a defence of unpopular tenets through the generality of political and miscellaneous Journals, the necessity for such a publication is sufficiently obvious.

How shall prejudices, constantly accumulating, in consequence of denunciations issued from the pulpits of opposing denominations ever be removed, while the Press is closed against us? We lament that such is the fact, but we have bitterly felt, that the boasted liberty of the Press exists in name alone, and are, in consequence, reluctantly driven to a separate establishment, for the purpose of defending our opinions and ourselves from obloquy, and disseminating those bright and consoling truths, which after careful examination, appear to us, dictated by the sacred scriptures.

We indulge no unfriendly feelings against our fellowmen of other denominations; neither shall we ever assail the opinions of others, except so far as it may become necessary, in defending our own.

We assume not to be "Lords over God's heritage," nor do we desire to "have dominion over the faith" of any.

On the contrary, a fundamental principle of our denomination, and that for which we prize it most dearly, is, that no restraint shall ever be imposed upon the right of private judgment; that every man shall be at full liberty to interpret the scriptures for himself, amenable to no other tribunal for the correctness of his faith than to God and his own conscience.

We claim but "one master, that is Christ." We admit no human authority in matters of faith. Conceiving religion to be beyond his jurisdiction, we shall oppose with our utmost efforts, all attempts, however specious, to induce the interference of the civil magistrate. We are not unaware, that Satan often assumes the garb of an angel of light.

We bow to the decision of no synod, council, or conference. Regarding them as the fertile source of discord in the present, and of those cruel atrocities which have disgraced the Church, in past ages, we spurn, with indignation, all creeds of human invention. "The Bible, *the Bible only,*" shall be our rule of faith. In it, we think are clearly stated the doctrines of the simple UNITY OF GOD, and the UNRIVALLED SUPREMACY of the FATHER. The benignity and paternal character of God, "his impartial love, and unpurchased mercy," so strangely overlooked in much popular preaching, will be strenuously supported.

To our view, the fair face of Christianity has been deformed, by a multitude of human additions. We would exert the little strength which God has given us, to restore its primitive form.

In fine, it will be our object to urge the importance of that religion, which is not dissipated in profession, but manifests its influence over every thought, and word, and action; which consists in reverence for God, benevolence for man, and a faithful discharge of every known duty.

We would exert ourselves to restore the standard proposed by our Saviour, of judging by the fruit, and would prefer that his disciples should manifest their attachment to him, by keeping his commands, rather than by pertinacious adherence to a creed. With St. James we desire to see faith exhibited by works.

A portion not exceeding two columns, shall be devoted to the use of any who may choose to assail our opinions, or enter on any other theological discussion, provided it be done in a becoming manner.

NEW JUVENILE BOOKS.—L. C. BOWLES, No. 124 Washington-street, corner of Water-street, has recently published a number of *original books for Children,* particularly adapted for Juvenile Libraries &c; these with his former stock, comprise as complete an assortment of Books for Juvenile Libraries and Sunday Schools, as can be found at any store in the city.

Clergymen and others who wish to purchase Books for Libraries are respectfully invited to call.

A Catalogue has just been published, containing a list of the most approved Books, which may be had gratis.

A liberal discount from the usual prices, will be made on all Books sold for Libraries and Sunday Schools.

Orders from a distance faithfully executed.

Aug. 7.

ALLEN'S QUESTIONS. This day published, by GRAY & BOWEN, No. 141 Washington Street, Questions on Select Portions of the Four Evangelists. By JOSEPH ALLEN, Minister of Northboro', Mass. *Second Edition,* with some additions and corrections. Intended for the use of Sabbath Schools and Familes. Aug. 4.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 2.—(New Series.) For August, 1830.

CONTENTS.

Religion, illustrated by a comparison of it with other qualities and objects. No. 4. Conversion; The doctrine of divine influence; Regeneration, and the manner of its occurrence, as explained by the 'old' and 'new' Calvinists. Dr. Cox's Sermon before the Synod of New York. Princeton Biblical Repository. New Haven Christian Spectator; Transubstantiation of the Trinity, and the modes of defending them. 'Spirit of the Pilgrims'; Installation and Ordinations.

Aug. 7.

LIBERAL PREACHER, *for August.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for August, 1830, containing a Sermon by the Rev. J. G. PALFREY, of Boston,—"*On the use of Poisoned Drinks.*"—Acts xiii. 10. Aug. 7.

LETTER TO DR. CHANNING. A Letter to WILLIAM E. CHANNING, D. D. on the subject of Religious Liberty. By MOSES STUART, Prof. of Sacred Literature in the Theol. Sem. Andover. Just published and for sale by PERKINS & MARVIN, 114 Washington Street. July 31.

VALUABLE SECOND HAND BOOKS, just received and for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge.

Rapin's History of England, 16 v. 8vo—Godwin's Political Justice, 2v. 4to—Memoirs of the American Academy, 4 v. 4to—Price's Dissertations—General Repository, 4 v. 8vo—Memoirs of the Court of Queen Elizabeth—Shaftsbury's Characteristic's—Hume's Essays—Hume's Dialogue concerning Natural Religion—Long's Expedition to the Sources of St. Peter's river, 2 v. 8vo—Milton's last Thoughts on the Trinity—Graves' Lectures on the Pentateuch, 2 v. 8vo, calf; Priestley's History of the Corruptions of Christianity, 2 v. 8vo,
" " of Early Opinions Concerning Jesus Christ, 4 v. 8vo, calf,
" Doctrine of Philosophical Necessity, 8vo,
" Tracts and Sermons, 8vo,
" Tracts in controversy with Hartley, 8 vo,
" Letters on Materialism, 8vo,
" Comparison of the Institutions of Moses with those of the Hindoos, &c. 8vo,
" Discourses on various subjects, 8vo,
" Correspondence with Dr. Price,
" General History of the Christian Church.

Commentaries and Essays, published by the Society for Promoting the Knowledge of the Scriptures, 2 v. 8vo—Sherman on the Unity of God, 8vo—Foster's Appeal, &c. 8vo—Eichorn on the Old Testament, 3v. 8vo—Michaliae on the New Testament, 2 v. 4to—Collections of Pieces and Tracts in favor of the Unity of God. Phila. 1810. boards, 8vo—Farmer on Miracles, 12mo—Villers' Essay on the Reformation of Luther, 8vo.

H. & B. generally have on hand, second-hand Classical Books, Dictionaries, Grammars, &c. &c. including all the books made use of at the University, at less than one half the original prices. 3t. July 31.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-seventh day of July, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL WILLARD of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"Sacred Poetry and Music reconciled; Or a Collection of Hymns, original and compiled, Intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and the musical emphasis, and thus to combine the two powers for the high purpose of religious impression; To which are added several chants for hymns and select Scriptures, with a simple notation, adapted to the general design. By SAMUEL WILLARD, D. D. A. A. S.—Adopted, while in manuscript, by the Third Congregational Society in Hingham."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, { *Clerk of the Distict of Massachusetts.*

July 31. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the twenty-ninth day of July, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as Proprietor in the words following, *to wit:*

"A Dictionary of General Knowledge; or an Explanation of words and things, Connected with all the Arts and Sciences, illustrated with numerous wood cuts, by GEORGE CRABB, A. M. Author of English Synonimes, Technological Dictionary, and Historical Dictionary. American Edition with many improvements."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

4t. July 31.

JUVENILE BOOKS AND MANUALS for *Unitarian Sunday Schools.* The Subscribers respectfully give notice to the Clergy and Teachers of Sunday Schools, in the city and country, that they have now on hand, probably, the most complete selection of Sunday School Books, and Manuals, that can be found in the city. Long experience in this branch of education has given them a thorough knowledge of the character of Books most wanted in Sunday Schools. They have also the aid of several Gentlemen who have given much of their time to this subject, and who are well qualified to judge of the moral tendency of such publications. They have published a catalogue of the best Books, which may be found at their store, or will be sent to any place requested. Those who have not time to devote to the selection of Books will find it for their interest to send to the Subscribers, stating the amount, and about the number of Books they wish, and they will be selected with care and promptly sent, accompanied with a bill of prices. WAIT, GREENE & Co.
Booksellers, 18 Court Street.

Just published, The Stereotype edition of Allen's Questions. eow4w. July 17.

PEW TO LET. Part of a Pew in King's Chapel, well situated and furnished. Inquire at this Office. July 17.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 1000 Copies of this popular selection of Hymns and Psalms, mostly of the 9th edition on superfine paper, may be had by Societies or individuals at very reduced prices of
HILLIARD & BROWN,
Booksellers to the University, Cambridge.
July 10. 6t.

SELECTED POETRY.

[From the Christian Pioneer.]

HEAVEN.

"And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 23.

There is a land where earthly woe,
And earthly sorrow all shall cease;
No sin shall grieve, no tear shall flow,
In that sweet land of love and peace.

There is a sunless, starless sky,
And yet no darkness there is found,
Night cannot spread her canopy
Where God's own glory shines around.

There is a home where friends shall meet,
And never, never part again;
And those who loved on earth, repeat
The vows they pledged in sorrow then.

Eternally that land shall bloom,
Grief from that cloudless clime be driven,
Immortal joys pervade that land,
That land, that clime, that home is Heaven!

V. D.

I HAE NAEBODY NOW.

By the Ettrick Shepherd.

I hae naebody now—I hae naebody now
To meet me upon the green,
Wi' light locks waving o'er her brow,
An' joy in her deep blue een;
Wi' the soft sweet kiss an' the happy smile,
An' the dance o' the lightsome lay,
An' the wee bit tale o' news the while
That had happened when I was away.

I hae naebody now—I hae naebody now
To clasp to my bosom at even;
O'er her calm sleep to breathe the vow,
An' pray for a blessing from heaven;
An' the wild embrace an' the gleesome face,
In the morning that met mine eye:
Where are they now? Where are they now?
In the cauld, cauld grave they lie.

There's naebody kens—There's naebody kens,
An' O may they never prove
That sharpest degree of agony
For the child of their earthly love!
To see a flower in its vernal hour
By slow degrees decay;
Then softly aneath, in the arms o' death
Breathe its sweet soul away.

O, dinna break my poor auld heart,
Nor at thy loss repine;
For the unseen hand that threw the dart
Was sent from her father and thine.
Yes I maun mourn, an' I will mourn,
Even till my latest day;
For though my darling can never return,
I shall follow her soon away.

MISCELLANEOUS SELECTIONS.

DISTILLING.

These remarks are worth attention. If there any who do not think so, let them occationally spend a night in the hovels of the intemperate, and we are persuaded they will view the subject differently.

The art of turning the products of the earth into a fiery spirit was discovered by an *Arab* about nine hundred years ago. The effects of this abuse of nature's gifts were viewed with alarm. Efforts were made even by a heathen people to arrest the evil. In the guilt of encouraging the destructive art, our own free country has largely participated. Fifteen years ago, as appears from well authenticated statistics, our number of distilleries had risen to nearly *forty thousand*. And, till within three or four years past, the progress of intemperance threatened all that was fair and glorious in our prospects. The reformation recently commenced is one of the grandest movements of our world: and to secure its speedy triumph, the concurrence of distillers is obviously indispensable. They must cease to provide the destroying element. This they are urged to do by the following considerations.

1. The business of distilling *confers no benefits on your fellow men.*

Ardent spirits is not needed as an article of living. In the first ages of the world, when human life was protracted to hundreds of years, it was unknown. By the first settlers of this country it was not used. It was scarcely used for a whole century. And those temperate generations were remarkably robust, cheerful, and enterprising. To this we may add, that at least two hundred thousand persons, accustomed to use it, have given it up entirely within the last four years. And their united testimony is, that they have made no sacrifice either of health, or strength or any real comfort. Indeed, few, if any, except such as have the intemperate appetite, will now seriously contend, that distilled liquor is necessary or useful. The little that may perhaps be desirable as medicine might be made by the apothecary or physician.

The talents God has given you *might* be applied to advance the welfare of your fellowmen. It is your duty—your highest *honor*—thus to apply them. And on the bed of death, in near prospect of the judgment, it will surely be a melancholy reflection, that, as regards the happiness of mankind, your life has been an utter *blank*.

2. The business of distilling is not only useless, but is *the occasion of many and great evils.*

Recent examination has developed a number of appalling facts, which few, if any, pretend to question. It is admitted, that the use of ardent spirit has been a tax on the population of our country, of from *fifty to a hundred millions of dollars* annually. It is admitted, that three-fourths of all the *crimes* of the land result from the use of intoxicating liquor. It is admitted, that at least three-fourths of all the sufferings of *poverty* arise from the same source. It is admitted, that upwards of *thirty thousand* of our citizens have annually descended to the *drunkard's grave.* In a word, it is admitted, that health, fortune, social happiness, intellect, conscience, heaven, are all swept away by the tide of intemperance.

And now, what you are specially bound to ponder is, that this burning tide, with all its desolations, flows from those very fountains *you* have opened—the boiling flood can be perpetuated only by those fires which *your* hands kindle, and which it is your daily task to tend.

The position you occupy, then, is one of most fearful responsibility. You are directly and peculiarly accessary to a degree of guilt and misery which none but the Infinite Mind can comprehend. I hear for you a loud remonstrance from every court of justice, from every prison of collected crime, from every chamber of debasement, and from every grave-yard; as well as from the dark world of despair. I hear the cries of unnumbered mothers, and widows, and orphans, all with one voice imploring you to extinguish those fires—to dry up those fountains—and to abandon an occupation pregnant with infamy, and death, and perdition.—*National Preacher.*

[From the Journal of Health.]

THE MYSTERY REVEALED.

Good health, like truth, is a simple subject when rightly understood, but in the search after truth, we often reason very correctly on wrong data, or lose ourselves in a labyrinth of deductions erroneously drawn from right principles: like certain learned doctors, who prove their positions by quotations that have as much connexion with their subject, as the foot of London bridge has with the 4th of July.

But the question might be asked, What is health? Presuming it to be correct to answer, by saying it is freedom from disease; or the free, vigorous, and natural exercise of all the functions of body and mind; the oft repeated story of the Doctor's book, after death, will be readily understood by a mere, as may be said, *laical* professor of medicine. The story has been variously told, and passed to the credit of divers persons; but, perhaps is, after all like some of Dean Swift's proverbs, made expressly for the purpose, and is none the worse for not being old.

A famous man of medicine, so famous for his cures—his wonderful cures, gave out some years before his decease, that he would leave a book in manuscript, which should contain the result of all his practice and experience, reading and learned research—the same to be sold at public auction for the benefit of his widow and children.

In the course of nature he died before his wife—a fortunate circumstance for the narrative. According to directions, all the facts in this "noticeable" transaction were laid before the discerning public, in the newspapers, and the time for the auction appointed. This event also took place, as exact as the almanac calculations, and brought with it many of the rich and the learned from distant places. The auction went on rapidly, and the precious treasure finely wrapped and the bandages on the envelope duly and officially sealed with bright glossy red sealing wax, was fairly and finally bought by a wealthy nobleman, who was nobly determined to keep this valuable and desirable book of medical experience in the country. When all the ceremonies of cash and delivery were duly disposed of, he retired to the innermost recess of his palace—his very private cabinet, to read with dear bought delight, this production of wisdom. He broke the seals, and removed many a fine tinted wrapper until he came to a book, in appearance very suitable for a beautiful young lady's Album, those pretty repertories and depositories of love and nonsense: he opened the delicate lilly-white pages with gilt edges, "bound in gilt calf,"—but found the fair pages not yet written on; the blank yet to be filled—like the heads of many young men. Still he had courage and hope, for he had paid his gold for wisdom, and he turned over the pages until he came to the following words—words deserving to be written in letters, like those over the principal gate at Athens, in the days of her pride and glory. "*Keep the feet dry—the skin clean—the head cool—the digestion regular—and a fig for the Doctors.*" Here was the quintessence of medical wisdom rectified from the grosser particles of dry and learned dust—reduced and simplified to its lowest possible terms, like the Chinese Emperor's library, from one hundred and fifty thousand volumes of manuscripts, to one plain palm-leaf of wisdom and learning.

Various versions have been given of this story, but whether it be false or fair, it certainly may be ranked as a good fable, as full of significant sense, as "an egg is full of meat."—An ounce of reflection will be *quantum sufficit*, as the doctors say, to perceive, that the want, or neglect of either is the beginning of disease; and the continuance of either for a long time will predispose the body, and mind also, to incurable diseases; and the unhappy person thus becomes the undoubted prey of quacks and catholicons. It is such poor souls who build mansions for the artful *powder of post doctors*, the most innocent of all the tribe, who employ so liberally the printers and painters to manufacture their medicinal signs and certificates.

If the feet be damp for any length of time, without muscular action, colds, &c., with their long train of evil symptoms must follow, as sure as cause and effect; and if the skin be not habitually kept free, and clean, nature's principal door being closed, the house must become smoky and full of crudities; the head cannot be kept cool, unless a wise regard is had to *quantity and quality* of the articles conveyed into nature's kitchen, the stomach. Many know full well, by sad experience, that the head is far from being cool after the wine and viands of a fourth of July dinner, and such other days and nights: and it is very evident the body cannot be in health unless the fourth particular be daily attended to, viz. regular digestion. The lady in her kitchen when left to herself, and not disturbed, or crowded with too much, and too many articles, is a very orderly personage, manages all her concerns with care, and, withal, is nice and clean. *Let her alone* and do not crowd her principal apartment, and she will do very well, until the utensils are fairly worn out. To vary the figure, we may say that man is a harp of a thousand strings—"strange that a harp of a thousand strings should keep in tune so long!" So long as the body is kept in good order, and all its parts duly exercised, the mind will play its part better, provided always, as the Phrenologists say, the mental organs are fully developed.

[From the Education Reporter.]

THE ROYAL WISH.

"Henry the fourth wished, that the meanest of his subjects might have a fowl for his Sunday dinner." Truly a benevolent wish, and quite remarkable for a king to utter or conceive. What could put the sublime idea into his royal head? I seem to see him, seated at the splendid table, feasting from dishes of gold and silver, on the most luscious meats, and drinking the choicest wines. One would suppose that the hour must be devoted to personal enjoyment, as if there was not another creature in the world, except those which were made to minister to his gratification. But lo, the feaster remembers, even in the plentitude of his enjoyment, that he is a prince and the father of his people. His heart overflows with all good feelings towards them, and he wishes that the very poorest among them could have at least once in a year a fowl for his Sunday dinner! Wonderful genius; to sum up all the enjoyments of life in good eating; to concentrate all sorts of good things in a fowl for dinner. How *operative* the king's wish proved to be, we are not told, or do not remember. It would not have been difficult to convey the boon to his subjects which his benevolent feelings awarded them. Frugality and simplicity in his own house for a fortnight, would have given one good dinner to the empire.

Let us not, however, be unjust to the race of kings. George the third once uttered the nobler wish, that every poor man in his dominions might have a bible. Other monarchs have indulged feelings of real benevolence towards their people, and have acted under their influence so as to become their benefactors.

But republican wishes are usually of a different character from the royal. It belongs to the very structure of the republican compact, that each individual should rejoice in the prosperity of the whole and of every part. There is in reality no such thing as a separate interest. He who imagines there is, does not understand the system; he that wishes there may be, is no republican at heart. Be it that every man wishes to thrive himself; whoever would do so *at the expense* of others, is not worthy to live in this land of equal rights. There is no such thing as a separate world for the farmers, the manufacturers, or the merchants. All rise or sink together; and monopoly of privilege is but a relic of feudal times. There is no separate world for the learned class, whatever their professions or pursuits may be. Their knowledge is for *use;* and it is never more valuable to themselves, than when it is employed for the benefit of others.

There will always be different degrees of intelligence and mental improvement among men, as there will be of wealth, of professional skill, of native intellectual powers, of bodily vigor and beauty, and of capacity for suffering or enjoyment. But the spirit of republicanism is, that each individual wishes to every other so much of every good thing, as he has the capacity to receive, and so much as he may be disposed to employ for his own happiness and the general welfare. The reason is, that the true interest of one, is the interest of all others, considered singly or collectively. The rule is, let every man stand freely in the place for which he is made, and be encouraged to expand and employ all his powers and prerogatives to the best advantage; let no one hinder him, let all assist him; he is a member of the community, and the republic has need of him.

If we may then form a republican wish for our fellow citizens of these States, it shall be this; "May every member of this great confederacy enjoy all that belongs to the condition of an American citizen. May he have all the facilities for improvement, and make all the advances in knowledge, which will enable him to perform *his* part in his exalted station. And may he *educate his children* in a manner worthy of the duties and destinies of Americans in the coming age."

SILK WORMS.

Jonathan H. Cobb, Esq. of Dedham is now exhibiting in Boston, 10,000 silk worms, feeding on Mulberry leaves, together with the eggs, cocoons, the raw silk, and the machine on which it is reeled. These singular little creatures, who furnish half the world with their richest clothing, are in themselves a great curiosity; and they become more so from the conviction that silk must, sooner or later, be a valuable source of wealth in this country. A little more knowledge of the skill and economy used in its manufacture is, we apprehend, all that is now wanting; 12½ cents is the price of a single ticket, and 50 cents for the right to go in during the whole exhibition, which will last until the worms just hatched, have finished their cocoons,—a period of several weeks.

In China there is a species of wild silk worm, that feeds on the leaves of the oak and ash. They spin strong grey silk, from which a kind of coarse cloth is made, that will bear washing. Is Ponjee made of wild silk? The strings of musical instruments are made of it, because it is stronger and sonorous. The Chinese Empress keeps a feast in honor of silk worms, similar to the Emperor's Feast of Agriculture; on which day she goes into the forest near the palace, and with much pomp and ceremony gathers with her own imperial hands three branches of the mulberry tree. The care of the young worms is confided to an intelligent women, who is called *T'sam Mou*, or *Mother of the worms.* She is particular to have on very clean clothes, and not to touch wild endive, the smell of which is injurious to silk worms; and she must wear a thin dress, in order to judge of the suitable degree of warmth in the room; for the Chinese use no thermometer.

Leaves covered with dew, or that have in any way imbibed an unhealthy smell, are unsuitable for worms; it is likewise a pernicious habit to sprinkle the leaves to keep them fresh. The leaves should be renewed three or four times a day.

The Chinese have a prejudice that leaves kept some time in the bosom, to imbibe the moisture of the body, are excellent for silk worms.

Silk is so plentiful in China, and labor so cheap, that all persons in easy circumstances, whether male or female, wear silk, satin, or damask; the very uniform of the soldiers is made of it. The ancient name of China, among the Romans, signified the country of Silk. The Chinese consider the chrysalis of the silk worm dainty food. *Mass. Jour.*

UNSEASONABLE AND DANGEROUS PRACTICES.

After a long and fatiguing walk, or laborious exercise of any kind, to throw off coat or outer garment, untie cravat, expose the neck and breast, and then sit down at an open window or door, in a current of air, in the evening.

To drink, after such fatigue or exposure, very cold or iced water; or to take iced punch, or iced cream, in place of a draught of clear river water, or that which has been exposed some time to the air.

To eat much of any kind of fruit, or any, at all, of that which is unripe, especially in the evening; or to suppose that the evil consequences are to be obviated by a glass of wine, or cordial, or spirits and water.

To eat much animal food, or to drink liquors of any kind, under the idea of thereby removing the weakness caused by the great heat of summer.

To give to infants, or children in general, any such detestable compositions as milk-punch, wine or porter sangaree, or toddy. This practice ought to be an indictable offence at common law.

To give to infants and children any of the various quack medicines, which are recommended as cures for worms, or summer complaints, even though sold for twenty-five cents a bottle. The common causes of disease, from teething, weaning, excess or irregularity in food, extreme heat, &c. are sufficiently destructive without the auxiliaries of patent and quack medicines, old women's *cures*, or mothers' sweet gifts.

To sleep exposed directly to the night air, especially if it be very damp, and much cooler than the air of the day.

To have recourse to morning bitters, drams, or *antifogmatics* of any description, other than sponging the whole surface of the body with salt water, or using a tepid bath of the same.

To be tempted by the fineness of the evening to sit up till midnight, and, as a consequence, to lie in bed in the morning.

To take the usual meals, when excessively fatigued from want of sleep, unaccustomed labor, or beginning indisposition. Abstinence, or reduced diet, timely commenced, will obviate all the risks from these causes.

Journal of Health.

PUTNAM & HUNT, are publishing, "*American Anecdotes,*" original and select. In two volumes.

Each volume will contain three hundred duodecimo pages, printed on a new type and fine paper at 75 cts. per volume, to be paid on the delivery of each volume. The second volume will be equal in every respect, to the first—and will be published in the course of six months.

The following voluntary recommendations from different public Journals, of the first volume, will give some idea of the character and value of the work.

"It has been justly observed 'that no species of reading is so agreeable to the majority of *readers* as Anecdotes; and they are perpetual and untiring topics of conversation Good anecdotes, too, may be made a vehicle of instruction as well as of amusement. In this respect they are akin to the fable and the parable. Of all anecdotes, those illustrative of individual character and historical events are most valuable.' Such is emphatically the character of the anecdotes before us. They include remarkable events, sketches of character, and circumstances, highly interesting in themselves. We have never seen a more dignified collection, than the one before us. Nothing calculated to offend the most chaste ear—the most devout heart—has found place in its pages. On this account we consider the work valuable, inasmuch, as it will be extensively read in families and by the younger members of the same, on whom good and bad examples, produce their opposite and natural results. Every person should become the possessor of this collection—we mean every one who thinks he is able. They will afford subjects for interesting and innocent conversation—dispel the *blues*—and stimulate to actions noble, 'just, generous, amiable, and kind.'

"We doubt not that the Editor will be richly rewarded for his exertions to instruct and amuse his readers, and preserve in a tangible form relics which would otherwise be lost in oblivion."—*Boston Com. Gazette.*

"The anecdotes appear to be judiciously selected, by a person of extensive reading, and intimate acquaintance with the history of the country, and are adapted to afford both amusement and instruction."

Boston Daily Advertiser.

☞ The second volume will appear about the firs of September. July 31.

CHRISTIAN DISCIPLE AND EXAMINER. A complete set of the Christian Disciple, and Christian Examiner, including the old series and new, of both works,—the whole handsomely and faithfully bound in half Russia, in eighteen volumes, may be had at this office. It it is difficult to obtain complete sets of this work,—which has become quite important to public libraries, and especially theological libraries, as well as to private gentlemen who wish to know the course of argument that has been used during the most important period of the Unitarian controversy. This set is offered for *thirty six* dollars. If wanted by any gentleman or institution at a distance, application may be made to the editor of this paper, by mail, and it shall be reserved, or forwarded according to order. July 17.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *uescending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D.

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

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THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

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